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# THE MONIST.

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## THE WORLD'S PARLIAMENT OF RELIGIONS.

EVER since the close of the World's Congresses of 1893, which opened on the 15th of May and held their final session on the 28th of October, and which embraced in more than two hundred general divisions of twenty departments nearly all the great interests of enlightened humanity, streams of comment, chiefly on the World's Parliament of Religions as the supreme event of the series, have flowed to Chicago from all parts of the world, showing a world-wide interest in the proceedings and a desire to know more fully the facts in relation to them.

For the most part, those streams of comment have been pure, reflecting the splendors of the skies and the beauties of the fields through which they flowed; but occasionally they have borne the driftwood of ignorance, mistake, and prejudice, and sometimes even the impurities of misrepresentation and unkind epithet. This, however, is only what should have been expected, for it is only in the ideal realm that ideal perfection can be found. Let us therefore be thankful there has been so much of appreciation and praise, and so comparatively little of unkind expression.

That the movement which took the form of organised effort in 1889, and culminated in the actual holding of the World's Congresses of the World's Columbian Exposition in 1893 has steadily increased in breadth and power since the close of the congress season, and that this movement will continue to influence mankind for generations to come, has been evidenced in many ways. Perhaps the most noteworthy event that distinguished the opening of the

present year was the World's Congress Reunion and Celebration of the Parliament of Religions, held in the Chicago Auditorium on the evening of the last New Year Day. Almost spontaneously a great demonstration was arranged and triumphantly executed. The programme was remarkably varied, comprehensive and imposing, and the character and enthusiasm of the audience were worthy of the occasion. It is not the purpose of the present article to give an account of that celebration, which it is hoped will be otherwise adequately presented to the reading public.

Prompted by the events of the past year, and especially by that to which reference has just been made, the Editor of *The Monist* has requested the writer to set forth, as briefly and clearly as possible, the fundamental nature and basis of that part of the great general movement which relates especially to the Parliament of Religions. I have accordingly undertaken to state, in a compact form, the underlying principles and the controlling rules and regulations under which the marvellous success of that memorable convocation was attained.

With remarkable accord, the leaders of progress in all lands have recognised the World's Congresses of 1893, crowned by the Parliament of Religions, as constituting an epoch-making event in the history of human progress, marking the dawn of a new era of brotherhood and peace. But here and there a note of discord has been heard breaking against the harmony of the general anthem of praise. This is not surprising, for differences of opinion on every subject must exist; but it is remarkable that most of the criticisms have come from persons assuming to speak in the name of Christianity. This curious circumstance naturally awakened a desire to know, more explicitly, the nature, scope, and purposes of the Religious Congresses of 1893; and why it is, and how it is, that a great religious assembly, which, for seventeen successive days, was opened with the prayer that Jesus taught to his disciples, the representatives of all the religions of the world reverently joining in its devout recital, has been or can be a subject of censure from persons who claim to be his followers. Evidently there is some mistake in regard to the matter. Let us endeavor to see what it is.

In a certain high and representative sense, the Parliament of Religions was an exemplification of monism in religion. For it showed that with all the differences in the forms of religion, there is, nevertheless, something underlying them all, which constitutes an incorruptible and indestructible bond of brotherhood, which, like a golden cord, binds all the races of men in one grand fraternity of love and service. What that enduring something is, may be found quite explicitly set forth in the Christian Scriptures. The Gospel of St. John declares, among many similar things, that there is a True Light which lighteth every man that cometh into the world; namely, the light of the Word which was in the beginning with God, and which was made flesh and dwelt among men in the form of the same Jesus whose prayer voiced the daily supplications of the Parliament of Religions. (St. John, i, 9.)

And the great apostle Peter, who had fallen into the error of supposing that Christian salvation was for the Jews only, and had been cured of this error by a symbolic instruction, also declares that in truth God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him. (Acts, ix, 34, 35.)

It is also the clear doctrine of the Church that God hath not left himself without a witness among any people; but that there is an influx from God into the mind of every human being, teaching that there is a God, and that he should be loved and served. Hence, if any one really be a genuine Christian, it would seem impossible for him to do otherwise than ardently desire to come into just such a relation with all other men as the Christians had with the representatives of other faiths during the seventeen days of the Parliament of Religions, and have since continued to enjoy with them through correspondence and otherwise.

It may be well, in this connexion, to mention a few things which the Parliament of Religions was not intended to be. It was not a scheme to form a new religion. It was not a project to put the representatives of any form of faith in any false position. It was not a trap set to catch any unwary visitors to the World's Fair. But, on the contrary, the World's Parliament of Religions was a friendly

conference on the basis of the golden rule of Christ ; a royal feast to which the representatives of every faith were asked to bring the richest fruits and the fairest flowers of their religion. The supreme object of the festival was to end religious strife and persecution ; and to secure to every human being, as far and as rapidly as possible, the sacred right to worship God according to the dictates of his own conscience. To that end, *no participant was asked to surrender any conviction of what he believed to be truth and duty*; nor was any representative of any faith asked to take any part which would compromise him in his relations to his own church. Those who took the active and responsible part in the organisation of the Parliament of Religions had no more fear that any injury might come from it to the Sun of Righteousness than they had that it would work harm to the sun of the firmament.

The original proclamation of the World's Congresses of 1893 embraced, among other great themes to be considered, "the grounds of fraternal union in the language, literature, domestic life, RELIGION, science, art, and civil institutions of different peoples." In organising the Department of Religion, the following definitions and aphorisms were prefixed to the preliminary publication of the department.

"Religion : Real piety in practice, consisting in the performance of all known duties to God and man. — *Law Dictionary*.

No society can be upheld in happiness and honor, without the sentiment of religion. — *Laplace*.

Life and religion are one, or neither is anything. — *George McDonald*.

All religion has relation to life, and the life of religion is to do good. — *Swedenborg*.

All religion is summed up in these two words—Law and Gospel ; and these two words in one word—Love. — *Lyman Abbott*.

Pure religion and undefiled before our God and Father, is to visit the widows and fatherless in their affliction, and keep oneself unspotted from the world. — *James i, 27*.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—*Micah* vi, 8.

All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.—*Matthew*, vii, 12."

The general object of the proposed religious congresses we declared in that publication to be :

"To unite all religion against all irreligion ; to make the golden rule the basis of this union ; to present to the world in the religious congresses to be held in connexion with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the religious life ; to provide for a World's Parliament of Religions, in which their common aims and common grounds of union may be set forth, and the marvellous religious progress of the nineteenth century reviewed ; and to facilitate separate and independent congresses of different religious denominations and organisations, under their own officers, in which their business may be transacted, their achievements presented, and their work for the future considered."

The following themes were mentioned as appropriate to indicate the general scope of the department, and more especially to elicit the suggestions of the committees, advisory councils, honorary members and others interested, to be utilised in making the final arrangements for the religious congresses :

- "a. The idea of God, its influence and consolations.
- b. The evidences of the existence of God, especially those which are calculated to meet the agnosticism of the present time.
- c. That evils of life should be shunned as sins against God.
- d. That the moral law should be obeyed as necessary to human happiness, and because such is the will of the Creator.
- e. That the influence of religion on the family life is to make it virtuous and pure.
- f. That the influence of religion on the community is to establish justice, promote harmony, and increase the general welfare.
- g. That the influence of religion on the State is to repress evil,

vice, and disorder in all their forms, and to promote the safety and happiness of the people.

- h.* That conscience is not a safe guide, unless enlightened by religion and guided by sound reason.
- i.* That of a truth, God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is accepted of Him.
- j.* That throughout the world the substantial fruits of sincere religion include the following: Improved personal character; better business methods; nearly all the works of charity; improved domestic order; greater public peace, etc.
- k.* That the weekly rest-day is indispensable to religious liberty, and to the general welfare of the people.
- l.* The triumphs of religion in all ages.
- m.* The present state of religion throughout the world, including its marvellous advances during the present century.
- n.* The statistics of churches as an answer to the alleged prevalence of infidelity.
- o.* The dominance of religion in the higher institutions of learning.
- p.* The actual harmony of science and religion; and the origin and nature of the alleged conflict between them.
- q.* The influence of religious missions on the commerce of the world.
- r.* The influence of religion on literature and art.
- s.* The coming unity of mankind in the service of God and of man.
- t.* That there is an influx from God into the mind of every man, teaching that there is a God and that he should be worshipped and obeyed; and that as the light of the sun is differently received by different objects, so the light of divine revelation is differently received by different minds, and hence arise varieties in the forms of religion.
- u.* That those who believe in these things may work together for the welfare of mankind, notwithstanding they may differ in the opinions they hold respecting God, His revelation and manifestation; and that such fraternity does not require the surrender of

the points of difference. The Christian believing in the supreme divinity of Christ, may so unite with the Jew who devoutly believes in the Jehovah of Israel; the Quaker with the High Church Episcopalian; the Catholic with the Methodist; the Baptist with the Unitarian, etc."

The immense task of organising the Parliament of Religions was entrusted to a general committee of which the Rev. Dr. John Henry Barrows was appointed the Chairman. This committee consisted of sixteen persons, representing sixteen forms of religious faith. In selecting them, great care was taken to secure as representatives of different religious bodies, persons of strong and vigorous convictions, who would be acknowledged by their respective organisations as worthy to speak in their behalf. The committee, as originally constituted, consisted of the following persons:

Rev. John Henry Barrows, D. D., Chairman (Presbyterian); Rev. Prof. David Swing, Vice Chairman (Independent); Archbishop P. A. Feehan (Catholic); Rt. Rev. Bishop William E. McLaren, D.D., D.C.L. (Protestant Episcopal); Rev. Dr. F. A. Noble (Congregationalist); Rev. Dr. William M. Lawrence (Baptist); Rev. Dr. F. M. Bristol (Methodist); Rabbi E. G. Hirsch (Jew); Rev. Dr. A. J. Canfield (Universalist); Rev. Jenkin Lloyd Jones (Unitarian); Rt. Rev. Bishop C. E. Cheney (Reformed Episcopal); Rev. M. C. Ranseen (Swedish Lutheran); Rev. John Z. Torgersen (Norwegian Lutheran); Rev. J. Berger (German Methodist); Mr. J. W. Plummer (Quaker); Rev. L. P. Mercer (Swedenborgian).

The first public act of this committee was the issuance of the following Preliminary Address, which, being very brief, is here reproduced on account of its historic importance.

"The Columbian Exposition of 1893, besides a comprehensive  
 "and brilliant display of the achievements of men in material pro-  
 "gress, is to be made still more notable by conventions of the lead-  
 "ers of human thought. The Auxiliary having charge of these  
 "congresses is an organisation which has received Congressional  
 "recognition and approval, and is authorised and supported by the  
 "World's Fair authorities, who earnestly believe that these con-  
 "ventions will elevate the character and increase the utility of the

“Exposition. Audience rooms, sufficient in number and capacity  
 “for every kind of assembly, will be provided by the Directory of  
 “the Fair.

“Since the World’s Fair stands for the world’s progress in civ-  
 “ilisation, it is important that the creative and regulative power of  
 “religion, as a prime factor and force in human development, should  
 “receive due prominence. The committee having charge of the  
 “religious congresses seek the co-operation of the representatives  
 “of all faiths. Now that the nations are being brought into closer  
 “and friendlier relations with each other, the time is apparently  
 “ripe for new manifestations and developments of religious frater-  
 “nity. Humanity, though sundered by oceans and languages, and  
 “widely differing forms of religion, is yet one in need, if not alto-  
 “gether in hope. The literatures and the results of the great his-  
 “toric faiths are more and more studied in the spirit which would  
 “employ only the agencies of light and love. It is not the purpose  
 “of these conventions to create the temper of indifferentism in re-  
 “gard to the important peculiarities distinguishing the religions of  
 “the world, but rather to bring together, in frank and friendly con-  
 “ference, the most eminent men of different faiths, strong in their  
 “personal convictions, who will strive to see and show what are the  
 “supreme truths, and what light religion has to throw upon the  
 “great problems of our age. Ample provision will be made for  
 “special congresses of all churches, denominations, or religious or-  
 “ganisations, which may desire to avail themselves of the oppor-  
 “tunities presented by this auxiliary. The central religious con-  
 “gress will, however, rest on a wider basis. We are confident that  
 “it may be made illustrious as a representative gathering of men  
 “united for the attainment of great moral ends.

“Believing that God is, and that He has not left Himself  
 “without witness ; believing that the influence of religion tends to  
 “advance the general welfare, and is the most vital force in the  
 “social order of every people ; and convinced that of a truth God  
 “is no respecter of persons, but that in every nation he that feareth  
 “Him and worketh righteousness is accepted of Him, we affection-  
 “ately invite the representative of all faiths to aid us in presenting

“to the world, at the Exposition of 1893, the religious harmonies  
“and unities of humanity, and also in showing forth the moral and  
“spiritual agencies which are at the root of human progress. It is  
“proposed to consider the foundations of religious faith ; to review  
“the triumphs of religion in all ages ; to set forth the present state  
“of religion among the nations and its influence over literature, art,  
“commerce, government, and the family life ; to indicate its power  
“in promoting temperance and social purity, and its harmony with  
“true science ; to show its dominance in the higher institutions of  
“learning ; to make prominent the value of the weekly rest-day on  
“religious and other grounds ; and to contribute to those forces  
“which shall bring about the unity of the race in the worship of  
“God and the service of man. Let representatives from every part  
“of the globe be interrogated and bidden to declare what they have  
“to offer or suggest for the world’s betterment ; what light re-  
“ligion has to throw upon the labor problem ; the educational  
“questions, and the perplexing social conditions of our time ; and  
“what illumination it can give to the subjects of vital interest that  
“will come before the other congresses of 1893. It is proposed to  
“have these and similar themes discussed by great masters of hu-  
“man thought from many lands, and we invite suggestions and  
“assurances of co-operation from those persons and religious bodies  
“to whom this address is particularly sent.

“From the many favorable responses already received from  
“leading theologians, statesmen, jurists, historians, scientists,  
“authors, and scholars, it is expected that the congresses of 1893  
“will mark an important epoch in the history of the human mind.”

There are many reasons for the belief that there is now a wide-spread desire for a more definite and comprehensive knowledge of the exact manner in which the Parliament of Religions was planned and carried into effect, than has hitherto been accessible. Prompted by this belief, the following additional particulars are given, and the final statement of the objects of the Parliament, as settled after a voluminous correspondence, is therefore here reproduced exactly as it was sent to those invited to take part in the convocation.

## THE OBJECTS OF THE PARLIAMENT.

1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world.
2. To show to man, in the most impressive way, what and how many important truths the various religions hold and teach in common.
3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly converse and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.
4. To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion, and by the various chief branches of Christendom.
5. To indicate the impregnable foundations of theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.
6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish, and other faiths, and from representatives of the various churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold upon the literature, art, commerce, government, domestic and social life of the peoples among whom these faiths have prevailed.
7. To inquire what light each religion has afforded, or may afford, to the other religions of the world.
8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the earth.
9. To discover, from competent men, what light religion has thrown on the great problems of the present age, especially the

important questions connected with temperance, labor, education, wealth, and poverty.

10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace."

In connexion with these objects certain specific rules and regulations were promulgated for the conduct of the proposed conference, the most important of which are as follows :

- "1. Those taking part in the Parliament are to conform to the limitations and directions of the general committee on Religious Congresses of the World's Congress Auxiliary, and they are carefully to observe the spirit and principles set forth in the preliminary address of this committee.
2. The speakers accepting the invitation of the general committee, will state their own beliefs and the reasons for them with the greatest frankness, without, however, employing unfriendly criticism of other faiths.
3. The Parliament is to be made a grand international assembly for mutual conference, fellowship, and information, and not for controversy, for worship, for the counting of votes, or for the passing of resolutions.
4. The proceedings of the Parliament will be conducted in the English language.
5. Preceding the meetings of the Parliament will be daily morning conferences, purely religious and devotional, under suitable leaders, thus enabling those naturally affiliated to worship together.
6. The evening meetings will be devoted partly to the practical problems of the age, partly to the meetings of non-Christian religionists who may desire to confer together, and partly to the sessions of the Parliament of Christendom, at which all those who recognise the moral and spiritual leadership of Jesus will discuss the relationship of all believers in Him to one another and to the needs of the world."

These special provisions were supplemented and reinforced by the general rules and regulations of the World's Congress Auxiliary, which were sent through the Department of State, and otherwise, to

all parts of the world. From these rules and regulations the following extracts are here given to show the actual working machinery under which even congresses on labor and religion were conducted with such order, decorum, peace, and success, as were never surpassed, and probably never equalled.

#### THEMES, SPEAKERS, AND LIMITATIONS.

On these subjects we said :

“To make the proceedings of the various congresses as worthy  
 “of a world-wide publication as possible ; to reduce as far as practicable the expense of such publication ; to prevent repetitions of  
 “matter and duplicate assignments of speakers ; to secure such a  
 “strength and force of treatment as will ensure the widest reading ;  
 “to guard against encroachments by one speaker on the time which  
 “justly belongs to another ; and to secure a just representation of  
 “all the participating countries, the themes to be presented in the  
 “various congresses will be selected with a view to make a complete and orderly treatment of the general subject embraced in  
 “the department ; the programmes of the different departments  
 “and divisions will be carefully compared, and all papers and remarks will be strictly limited to an allotted time. The object will  
 “be to state results and present existing problems and suggested  
 “remedies, and for this purpose lengthy papers are neither necessary nor desirable.”

#### DISCUSSION OF THE SUBJECTS PRESENTED.

“Unprepared discussion or miscellaneous debate would obviously be inconsistent with a plan of which the chief object is to  
 “procure the maturest thought of the world on all the great questions of the age, in a form best adapted to universal publication.  
 “The time at disposal after the delivery of a discourse will, therefore, be given to the most eminent persons present, who will speak  
 “on the call of the presiding officer, and to whom such previous notice as may be practicable will be given. The summaries of progress to be presented, and the problems of the age to be stated in  
 “the World’s Congresses of 1893, will not be submitted to the vote

“of those who may happen to be present, but will be offered for  
 “subsequent deliberate examination by the enlightened minds of  
 “all countries; for unrestricted discussion in the forum, the pulpit,  
 “and the public press; and finally for the impartial judgment of  
 “that exalted public opinion which expresses the consensus of such  
 “minds. With this end in view, remarks of leaders, in elucidation  
 “of a subject, will take the place of ordinary debate. Appropriate  
 “volunteer papers of special merit will be received by the commit-  
 “tees, and given such place in the proceedings as the circumstances  
 “may allow.

“The object of the congresses is not to attempt the impossi-  
 “bility of settling anything by debate during the Exposition season,  
 “but to elicit from the leaders of progress in all countries, convened  
 “in fraternal assembly, the wisest and best thought of the age on  
 “the living questions of our time, and the means by which further  
 “progress may be made.

“*Controversy is excluded from the World's Congresses of 1893.*  
 “Advocates will present their own views, not attack the views of  
 “others.”

These rules are given thus explicitly because any extension of the work, to be successful, should be carried forward under substantially the same regulations. By far, the most important of all these rules and regulations was that which excluded controversy and prohibited strife. Each representative was asked to present the very best things he could offer for those in whose behalf he spoke, and was admonished that nothing was desired from him in the way of attack on any other person, system, or creed. There is no more malignant enemy of human progress; there is no worse obstacle to the peace and prosperity of the world, than that vindictive spirit which finds delight in assailing others instead of presenting something meritorious of its own. The rigorous exclusion of this spirit from the Parliament of Religions made its success possible. As has often been stated, the violations of this wholesome rule were so few that in the language of one of the Orientals, the few notes of discord heard only served to make the general harmony sweeter. We asked the Parsee to refrain from charging the religion of Jesus

with the tortures of the Inquisition ; the Universalist from taunting the Calvinist with the dogma of infant damnation ; and the Quaker from assaulting the Episcopalian for what the former might deem an excess of rites and ceremonies. And we also separated most distinctly from the faith of every religion, any pernicious practices which had grown up through the declining centuries and claimed protection under its name.

At the opening of the first session of the Parliament of Religions on September 11, 1893, it was officially declared in the President's address that :

“In this Congress the word ‘religion’ means the love and worship of God and the love and service of man. We believe the Scripture that of a truth God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him. We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, and with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

“It was also declared that while the members of this Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each, in his own church, is at the same time gladly recognised and respected, as the just acknowledgment of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this Congress, each system of religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication of the department of religion, we seek in this Congress to unite all religion against all irreligion ; to make the Golden Rule the basis of this union ; and to present to the world the substantial unity of many religions in the good deeds of the righteous life. Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with

“an earnest desire to be useful to each other, and to all who love truth and righteousness.”

Attention was also called to the fact that “the religious faiths of the world have most seriously misunderstood and misjudged each other, from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts ; between signs and symbols and the things signified and represented.”

As we said in the opening address to the Parliament : “The programme for the religious congresses of 1893, constitutes what may, with perfect propriety, be designated as one of the most remarkable publications of the century. The programme of this general Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American States, and indirectly includes many other countries. This remarkable programme presents, among other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.”

This programme also announces for presentation the great subjects of “revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace, war, and many other themes of absorbing interest.”

How magnificently this great programme was executed ; with what awe inspiring scenes it was attended, cannot be told within the compass of any magazine article. The sublime events of the seventeen days which embraced the work of the Parliament, are set forth in Dr. Barrows's admirable history of the great convocation, and in numerous other publications in which different writers have endeavored to reproduce the occurrences of September, 1893. Suffice it here to say that the anticipations, both of those who had or-

ganised the work, and of those who participated in its execution, were far more than realised. Looking back upon the Parliament after this lapse of time, it still seems almost incredible that such wonderful harmony should have been secured, with such a vigorous, thorough, and far-reaching treatment of the great themes set down for consideration.

Only the briefest reference can be made in this paper to the judgment pronounced by many illustrious leaders on the Parliament of Religions and its work. A volume would not suffice to contain them all. The few extracts given below are chosen rather from orthodox than from liberal sources.

*The Independent*, a leading organ of Christian thought, says of those who took part in the Parliament of Religions, that they constitute "the most remarkable group of leaders, thinkers, and "representative persons who could possibly be brought forward to "make an exposition of every possible phase of anything now in "the world which is fit to be called rational religion, in any sense. "It was one of the boldest steps ever taken in the religious history "of this world, when a few Christian believers conceived the plan "of thus bringing together representatives of all the religions of the "globe, and giving the globe an opportunity to hear what they had "to say for themselves in comparison with each other, and in com- "parison with Christianity. It was a noble act of faith and showed "a Christian confidence which was more than justified in the result, "as the history of the Parliament before us shows."

Emilo Castelar, the Spanish Republican Catholic orator and statesman, says: "If the reports of the Congress were not verified "by so many American and European journals which contain exact "minutes of its sessions, it would seem to us merely the imagining "of some poet's fancy, bent on bringing before our vision the year "three thousand, or of some theorising philosopher confident of the "realisation of his humanitarian Utopias and optimistic hopes. The "logical deduction from all that happened on that notable occasion "is that all the religions there assembled found a common ground "in Christianity; all that were posterior to it followed in its foot- "steps, and all that were anterior to it prepared the way for it,

“whether they would or no. How clearly it appears in such a re-  
 “union of the churches that Christianity is at once a revealed and  
 “a natural religion. Our religion is a great reservoir which has re-  
 “ceived the current of four great tributaries—the Books of the Ve-  
 “das, of the Zend-Avesta, of the Synagogue, and of Greek learning ;  
 “by reason of which it has a synthetic and universal character,  
 “which makes it a final and perennial religion for all mankind.”

Rev. Dr. George Dana Boardman, the distinguished Baptist preacher and theologian, says : “The World's Congresses were the  
 “crown of the Exposition. The Parliament of Religions was the  
 “diamond in the crown. There the intellectuality and there the  
 “spirituality culminated. The Parliament of Religions! It was  
 “seventeen days in session ; there were three sessions each day ;  
 “one hundred and seventy papers were read. These sessions were  
 “thronged, the total attendance being estimated at about one hun-  
 “dred and fifty thousand. Glorious as was Jackson Park, with all  
 “its manifold and magnificent tokens of human art and industry  
 “and science, the Parliament of Religions was, to the thoughtful,  
 “more attractive even than Jackson Park.

“The spirit of the Parliament was not one of curiosity, or ex-  
 “hibition, or seizure of opportunity to express loose views. That  
 “spirit was the spirit of a serious, solemn anxiety. Earnest men  
 “and women were there. Accordingly the Parliament was marked  
 “by courage. I never heard braver men speak. At the same time  
 “there was a beautiful spirit of courtesy. We listened to each  
 “other with profound respect, as becomes men made in the image  
 “of God, who are to meet each other at the judgment-seat of Jesus  
 “Christ.”

Rev. Dr. F. A. Noble, orthodox Congregationalist, says, in  
*The Advance*, one of the leading organs of that church : “The Par-  
 “liament of Religions was inevitable. In one form or another,  
 “sooner or later, it was sure to come. With the interest which has  
 “been taken in the study of comparative religions for the last quar-  
 “ter of a century, and which is deepening every day, and with the  
 “increasing facilities for intercourse between all the ends of the  
 “earth, and above all, under the impulse given to the subject by

“the aggressive activity of modern missionaries, it was simply a matter of course that the adherents of the different faiths of the world should somewhere, sometime, come together, and take each other by the hand, and look each other in the face, and talk over the grounds of their beliefs, and compare spirit and aims, and see which by the test of fruits is the most worthy of universal acceptance.”

Rev. Dr. George Washburn, President of Robert College, Constantinople, Turkey, thinks it “a strange and unaccountable misconception of the Parliament to suppose that the Master of Christianity was wounded there. The religious brotherhood which was recognised at Chicago was the same brotherhood which St. Paul recognised at Athens, the same which every missionary must recognise before he can gain a hearing with those who have a faith of their own. No missionary ever made a convert by avoiding him, refusing to listen to him, or cursing his religion. If I wish to reveal Christ to a man, I must not only treat him as a brother, but feel that he is a brother, and find some common ground of sympathy. This was what was attempted on a grand scale at Chicago.”

Prof. George E. Post, of the Christian College in Beirut, writing of the Parliament, says: “We proved that true religion is, always was, and always will be, one. Moslems claim that Adam, Noah, Abraham, Job, David, Solomon, Mohammed, and Christ were Moslems. I claim that every saved soul was and is a Christian. The name is nothing, the fact is everything. Abraham was saved when he was Abram, in uncircumcision. Isaiah did not know who the Wonderful and Counsellor was. David did not discern his greater Son. Socrates did not understand the drift of his own aspirations. Cornelius, as I firmly believe, was a devout heathen. I believe that we can go to every son of Adam and preach boldly the basic principles of our religion, satisfied that down in the depths of his heart there is a response, and that he must admit what we say, if it is rightly put, or as his own standard commands him, because it is contained in ours. If there

“were not a response, we should waste breath in our presentation of the cause.”

*The New York Evangelist* published several articles on the Parliament of Religions, including one by the Rev. Dr. Henry B. Jesup, of Beirut, Syria, in which he says: “In the Parliament of Religions, Christianity was the hostess of the nations. She welcomed men of all faiths to come and see what the religion of the Bible can do for the individual, for society, and the world. She said to all, bring your best and your wisest men, and we will hear them courteously and patiently. The moral impression of such a scene was prodigious, and it will be lasting. We all need to know more of what non-Christian people think of us, that we may better understand them. It was wise to inaugurate such a congress during the Columbian Fair, that the spiritual element might rise supreme above the material. The spiritual has certainly proved the more vital and enduring, and will so continue when the material glory is forgotten.”

But the space now at disposal forbids that these extracts be here extended.

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Even before the World's Parliament of Religions was closed, a movement was almost spontaneously made for an extension of its beneficent and far-reaching influences. Preliminary committees were appointed and several meetings held with that end in view, and it was decided that the attempt should be made to extend the enthusiasm and blessing of this unprecedented reunion of men of all kinds of faith who had gathered at Chicago from all quarters of the globe—an event which proved a Pentecost, and, in wide circles, awakened a powerful religious revival. It was agreed that the name of the organisation should be “THE WORLD'S RELIGIOUS PARLIAMENT EXTENSION,” and as a motto the word of Isaiah i, 18, was adopted: “*Come now, and let us reason together, saith the Lord.*”

Of the Local Committee, Dr. Frank M. Bristol, of the Methodist Church of Evanston, Ill., is the Chairman, and Dr. Paul Carus, Editor of *The Monist*, is the Secretary. Of the Associate Committee

of women, Mrs. Elizabeth Boynton Harbert is Chairman, and Mrs. Frederick Hawkins, Secretary.

A declaration of the aims and principles of the World's Religious Parliament Extension, which should serve to characterise the spirit of the organisation and indicate the line of work which it should follow, was approved of after a careful consideration by men of widely different religious convictions. This declaration reads as follows :

“The World's Religious Parliament Extension has been called into existence by the interest that was aroused through the Parliament of Religions, and is destined to continue the work so auspiciously begun. The movement is a symptom of the broadening spirit which is perceptible everywhere, in our understanding not less than in our sympathies.

“The purpose of the organisation shall be :

“1. To promote harmonious personal relations, and a mutual understanding between adherents of the various faiths ;

“2. To awaken a living interest in religious problems ; and above all—

“3. To facilitate the attainment and actualisation of religious truth.

“The World's Religious Parliament Extension is intended for the liberals as well as the orthodox ; for both the Christians and Jews of the Occident, and the Brahmans and Buddhists of the Orient ; and it will be broad enough to include all shades of belief without asking any surrender or compromise ; its service to mankind will be to bring home to men the indispensability of religion, to ascertain the truth whatever it may be, and help others to see the truth. This is to be done, not by sensational and not by sentimental methods, but by a patient collection and collation of facts, and by judicious investigation.

“If the success of an undertaking depends upon the need of the work which it proposes to perform, we may rest assured that the World's Religious Parliament Extension will become a great and important movement.

“We trust that the age in which we live is not, as is often as-

“sumed, irreligious, but more intensely religious than any previous age. There is only this difference, that the religious aspirations of to-day are more comprehensive, more liberal, more cosmic, and in a more conscious co-operation with science than before.

“The committee has received encouragement from Christians of the most important denominations, from Brahmans, Buddhists, and others. Especially have the Orientals shown themselves willing to investigate the religious problem, and hear with an open and impartial mind what others have to say upon it.

“The committee recommend to all religious organisations in Christian and non-Christian countries, the holding of meetings devoted to the aims of the World's Religious Parliament Extension ; to invite men of different faiths ; to listen to their presentation ; and to discuss the differences in a brotherly and unprejudiced manner. Let our churches set the example to the Mohammedans, Brahmans, and Buddhists, and let us by all means encourage their search after the truth.”

Subsequent events have abundantly shown that this extension movement was simply a necessity. It has been pressing for progress ever since the close of the World's Congress season. Instead of urging it forward, the President of the Congresses and the Chairman of the Parliament of Religions have rather held the movement back. This they have done, not from any want of sympathy with it, but as a reasonable safeguard against action stimulated merely by the enthusiasm engendered by the Parliament ; and also to secure time for rest and recuperation after the arduous labors of 1893. But I think we are all now satisfied that the demand for an organised and efficient extension of the work and influence of the Parliament of Religions is so general and so earnest that it has become a matter of duty to respond to that demand, and to endeavor to supply it, as far as may be found practicable. Several instances of spontaneous movements in different localities for the purpose of such extension have come to the knowledge of the committee.

The formal inauguration of the World's Congress Extension work was, therefore, made a conspicuous feature of the Reunion and Celebration on last New Year Day. But it has not been thought

wise to confine the extension work to the department of religion alone. At the close of the World's Congress season, a proclamation was made, declaring the continuation of the World's Congress organisation for fraternal and historic purposes, and for the performance of such work as could not otherwise better be done. Accordingly, the Celebration was made, in a general way, representative of the whole scope of the World's Congress work, and encouragement given for the holding, not of religious meetings only, but also of similar gatherings for the purpose of promoting a like extension in other departments, including literature, science, art, industry, philanthropy, etc.

The formation of world-wide fraternities to continue the work planned for the World's Congresses of 1893 was announced as one of the original purposes of the World's Congress scheme. For it is not in religion only, but in all the other departments of civilised life, that there is need of a larger fraternity and co-operation than has hitherto been known. We earnestly sought and still desire to remove, as far as possible, the barriers of race, country, religion, custom, and the like, in order that, as was declared in the opening address at the first session of the Congresses, he who in any part of the world follows the path of duty may feel that he has the sympathy and encouragement of those who in every other part of the world are engaged in the same pursuit.

Not only the Parliament of Religions, but the entire World's Congress scheme was conceived and executed ; and we now seek to extend their benign results wherever occasion may require or opportunity offer, in the spirit of that divine charity which "suffereth long and is kind, which envieth not, which vaunteth not itself, which is not puffed up, which doth not behave itself unseemly, which seeketh not its own, which is not easily provoked, which thinketh no evil, which beareth all things, which believeth all things, which hopeth all things, which endureth all things, which never faileth." (1 Cor. 13.)

In the spirit of this charity, we earnestly solicit the co-operation of the leaders of intelligence and virtue in all countries, to continue and carry forward into more full and fruitful effect, in their

respective localities, the objects and purposes of the World's Parliament of Religions and the other World's Congresses of 1893.

Any member of the Advisory Council of the World's Parliament of Religions, or any person who took part in the Parliament, may, in his own place, in any part of the world, in connexion with such other members or participants, if any, as may desire to co-operate with him, make the necessary arrangements for a meeting, or a series of meetings to extend the work and influence of the Parliament of Religions, substantially conforming to the principles, rules, and regulations which are above set forth. In localities where no such member or participant resides, any representative of any religious faith may take the initiative and call a meeting for the appointment of a local committee to conduct the proposed Religious Extension movement. The president and secretary of every such meeting, wherever held, are requested to send an account of the proceedings, without unnecessary delay, to the editor of *The Monist*, as Secretary of the Chicago Extension Committee.

Any member of the Advisory Council of any other of the World's Congresses of 1893, or any member of any committee of co-operation in such congress, or, in the absence of any such member, any representative of the work of such congress may take similar action to bring about meetings for a similar extension.

The Parliament of Religions will live. Its influence will endure, and will extend throughout the world. It will finally accomplish its high mission to unite all religion against all irreligion, and make the Golden Rule the law of religious association and intercourse. Under that divine rule, mankind will realise, as never before, the truth that "all religion has relation to life, and the life of religion is to do good."

We are not only deeply grateful to all who contributed to the marvellous triumphs of the World's First Parliament of Religions, but we also thank even those who have censured, because they misunderstood its noble work. For, though unwittingly, they also have served the sacred cause. Their criticisms have attracted larger attention, excited increased interest, and stimulated more thorough

